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Now it happens that in a short time (at the end of August or beginning of September) the Moqui rite is once more to be celebrated. The practices of the festival, indeed, are widely known through the remarkable monograph of Captain John G. Bourke. But a multitude of points remain unexplained, — the varieties of the legend ; the prayers and songs employed ; the religious significance of the ceremony ; the possible esoteric instruction connected with it ; in short, the intellectual history of the celebration. It would be a very great boon if these matters could be investigated by competent authority. Who knows whether the opportunity may ever again occur ? If such a result could be brought about, it would be received with general pleasure.

*W. W. N.*

AN UNPRINTED GAME-SONG. — The following game-song, not contained in "The Games and Songs of American Children," was communicated to me by an American woman, who could not explain how it was played. The version is somewhat incomplete : —

THE RED HERRING.

Oh, what do you think  
I made of his fins ?  
I made a whole parcel  
Of needles and pins !  
Needles and pins and everything ;  
Don't you think I did well with my red herring ?

Oh, what do you think  
I made of his eyes ?  
I made a whole parcel  
Of puddings and pies !  
Puddings and pies and everything ;  
Don't you think I did well with my red herring ?

And what do you think  
I made of his tail ?  
The best looking vessel  
That ever set sail !  
The best looking vessel that ever set sail ;  
Don't you think I did well with my red herring ?

*Julia D. Whiting, Holyoke, Mass.*

FOLK-MEDICINE OF PENSION CLAIMANTS. — In addition to the unusual words obtained from pension claimants (see "Waste-Basket of Words"), I have noted several singular medical practices employed by the same class of persons.

Many claimants state that they were unable to employ a physician, and have treated themselves. One of them had, for piles, carried a "buckeye" in his pocket. Another had "burned old socks in the dirt, and mixed with ashes and cold water." Many readers will remember that a popular remedy for a sore throat is a stocking, not a clean one, but one taken off the foot and wrapped about the neck.

One remedy which I do not remember to have heard of elsewhere, I

learned from a negro man in this city. He is a strict church-member, but his Christianity in no way interferes with a multitude of similar beliefs:—

His wife's mother was terribly afflicted with rheumatism, but was entirely cured by stepping over the house-dog. Not only so, but the dog took the disease and went limping and whining about "just like a person." *He would not have believed it if he had not seen it himself.* — *H. E. Warner, Washington, D. C.*

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## NOTES ON THE FOLK-LORE OF OTHER CONTINENTS.

IRELAND.—In a previous number (No. 4, Jan.—March, 1889, p. 80), attention was called to a valuable paper on Irish Folk-lore by Mr. James Mooney of the Bureau of Ethnology.

A second paper, entitled "the Holiday Customs of Ireland," was read by Mr. Mooney before the American Philosophical Society, May 5, 1889, and forms pages 377 to 427 in the proceedings of the Society. The festivals particularly described are Saint Bridget's Day, Saint Patrick's Day, Shrove-Tuesday, May-day, Whitsuntide, Saint John's Eve, Hallow E'en, Saint Martin's Day, Saint Stephen's Day and the Christmas holidays, New Year and Twelfth-night. The material is derived in part from personal observation, in part from printed sources. We cite a paragraph giving an account of the usages with regard to household fires on May-day:—

"Fire is held sacred in Ireland, and there are a number of May-day beliefs connected with it. None will be given out of the house on this day for any consideration, as such an act brings all kind of ill fortune upon the family, and especially enables the borrower to steal all the butter from the milk, so that any one who should ask for the loan of a lighted sod of turf on May-day would be regarded as a suspicious character, whom it would be just as well to watch. To give out either fire or salt on this day would be to give away the year's luck. One old writer states that fire would be given only to a sick person, and then with an imprecation, but the butter, if stolen, might be recovered by burning some of the thatch from over the door. In the city of Limerick the fire is always lighted by the man of the house on May morning, as it is very unlucky to have it done by a woman."

"In Donegal, and probably in some other parts of the country, no householder wishes to be first to light a fire on May-day." The author explains this fear by the superstition that it is in the power of a witch to charm into her own possession the butter of those households from the chimneys of which rise the first smoke, relating a tale illustrating this belief.

An interesting part of this article is an account of methods of love-divination employed at Hallow E'en.

The author remarks upon the identity of very many of the Irish practices with those observed in other European countries.

SPAIN IN THE FIFTEENTH CENTURY.—The part which superstition has played in history is vividly and terribly illustrated by a paper of Mr. H. C. Lea, entitled, "El Santo Niño de la Guardia," contained in the "English